

البَابُ السَّابِعُ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالْأَطْفَالِ وَالصِّغَارِ وَالصَّبِيَّانِ

CHAPTER SEVEN

THE HOLY PROPHET'S MERCY AND
KINDNESS TOWARD INFANTS, YOUNG
CHILDREN AND YOUTH

١/٥٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.
مُتَّفَقٌ عَلَيْهِ.

53/1. According to Abū Hurayra رضي الله عنه,

“Once Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī [his grandson] رضي الله عنه and al-Aqrā’ b. Ḥābis al-Tamīmī was sitting in his presence. Al-Aqrā’ said, ‘I have ten children and have not kissed a single one of them.’ Upon (hearing) this, Allah’s Messenger ﷺ looked at him and said, ‘He who does not show mercy shall not receive mercy.’”

Agreed upon.

٢/٥٤. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتَقْبَلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا تُقْبَلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ.
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

⁵³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Having Mercy toward One’s Child, and Kissing and Hugging Him,” 5:2235 §5651, also in al-Bukhārī’s *al-Adab al-Mufrad*, 36 §§91, 99; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Virtues], Ch.: “His Mercy toward Children and Dependents, His Humility, and its Virtue,” 4:1808 §2318; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:100 §13354; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:142 §3419.

54/2. According to 'Ā'isha ؓ,

"A group of Bedouins went to see Allah's Messenger ﷺ. They asked, 'Do you kiss your children?' They [the Companions] said, 'Yes.' The Bedouins said, 'By Allah! As for us, we do not kiss [our children].' Upon (hearing) this, Allah's Messenger ﷺ said, 'What can I do if Allah has removed mercy from your hearts?'"

Agreed upon and this is the wording of Muslim.

٣/٥٥. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ. فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ. فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخُنُ وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ، فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

وَفِي رِوَايَةٍ أَبِي يَعْلَى: كَانَ رَسُولُ اللَّهِ ﷺ أَرْحَمَ بِالصَّبِيَّانِ. وَإِسْنَادُهُ صَحِيحٌ.

55/3. According to Anas b. Mālik ؓ,

"I have never seen anyone more merciful towards his dependents than Allah's Messenger ﷺ. Ibrāhīm [the Prophet's son] was suckling in one of the suburbs of Medina. And one day we accompanied the

⁵⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Having Mercy toward One's Child, and Kissing and Hugging Him," 5:2235 §5652, also in al-Bukhārī's *al-Adab al-Mufrad*, 48 §98; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "His Mercy toward Children and Dependents, His Humility, and its Virtue," 4:1808 §2317; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:56 §24336; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "A Father's Goodness and Kindness toward Daughters," 2:1209 §3665; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:466 §11013.

⁵⁵ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On the Statement of the Prophet ﷺ, "Indeed, We Are Saddened Because of You," 1:439 §1241; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "His Mercy toward Children and Dependents, His Humility, and its Virtue," 4:1808 §2316; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:112 §12123; •Abū Ya'lā in *al-Musnad*, 7:205–206 §§4195, 4197; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:465 §11011; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 1:136–137.

Prophet ﷺ. When he entered the house, it was filled with smoke since the foster-father was a blacksmith. He would lift Ibrāhīm in his lap, kiss him and come out.”

Agreed upon and this wording is of Muslim. And according to Abū Ya'la, “Allah's Messenger ﷺ was most merciful towards children.” Its chain of transmission is authentic.

٥٦/٤. عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَلِأَبِي الْعَاصِ بْنِ الرَّيِّعِ. فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

56/4. According to Abū Qatāda رَضِيَ اللَّهُ عَنْهُ,

“Allah's Messenger ﷺ was once performing ritual prayer while carrying Zaynab's daughter Umāma, who was his granddaughter from Abū al-ʿĀṣ b. Rabīʿ. When he would stand up, he would carry her, and when he would prostrate himself, he would put her down.”

Agreed upon and this wording is of Muslim.

٥٧/٥. عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَى عَاتِقِهِ يَقُولُ: اَللّٰهُمَّ، اِنِّيْ اَحِبُّهُ فَاَحِبَّهُ. مُتَّفَقٌ عَلَيْهِ.

⁵⁶ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “When He Carried a Young Girl Upon His Shoulders in Prayer,” 1:193 §494; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Masājid wa mawāḍiʿ al-ṣalāh* [The Mosques and Prayer-places], Ch.: “The Permissibility of Carrying Children in Prayer,” 1:385 §543; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “Movement During Prayer,” 1:241 §917; •al-Nasāʾī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Carrying Children in Prayer and Sitting them Down,” 3:10 §1204; •Mālik in *al-Muwattaʿa*, 1:170 §410; •Ibn Khuzayma in *al-Shaḥīḥ*, 1:383, §783, 784.

57/5. According to Al-Barā' ﷺ,

"I once saw the Prophet ﷺ with al-Hasan b. 'Alī ﷺ hoisted upon his shoulders. He said, 'O Allah! I love him, so You, too, love him!'"

Agreed upon.

٦/٥٨. عَنْ أُمِّ قَيْسِ بِنْتِ مُحْصِنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ - لَمْ يَأْكُلِ الطَّعَامَ - إِلَى رَسُولِ اللَّهِ ﷺ. فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ فَبَالَ عَلَى تَوْبِهِ. فَدَعَا بِهَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

مُتَّفَقٌ عَلَيْهِ.

58/6. According to Umm Qays b. Miḥṣan ﷺ,

"She had a young son of hers who had not yet started eating solid food, and she brought him to Allah's Messenger ﷺ. The Messenger ﷺ took him in his lap and the young boy urinated on his garment. The

⁵⁷ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Exemplary Qualities of al-Hasan and al-Husayn ﷺ," 3:1370 §3539; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-ṣaḥāba* [The Virtues of the Companions], Ch.: "The Virtues of al-Hasan and al-Husayn ﷺ," 4:1883 §2422; •Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba*, 2:768 §1353; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Exemplary Virtues of al-Hasan and al-Husayn ﷺ," 5:661 §3783; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:416 §6962; •Ibn Abī Shayba in *al-Muṣannaf*, 6:380 §32192; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:31 §2582.

⁵⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "The Legal Ruling on the Urine of Young Boys," 1:90 §221; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Ritual Purity], Ch.: "The Legal Ruling on the Urine of Nursing Boy and How to Wash it," 1:237 §286; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "When a Boy's Urine gets on a Garment," 1:102 §374; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "Concerning the Urine of a Baby Boy that has yet to Eat Solids," 1:157 §302; •Mālik in *al-Muwatta'*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "On What has been Reported Concerning the Urine of Young Baby Boys," 1:64 §141; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 25:178 §437; •al-Ṭaḥāwī in *Sharḥ Ma'ānī al-Āthār*, 1:92.

Prophet ﷺ called for some water and sprinkled it [upon the area] but did not wash it.”

Agreed upon.

٧/٥٩. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتِ النَّبِيُّ ﷺ يُؤْتِي بِالصَّبِيَّانِ فَيَدْعُو لَهُمَا. فَأَتِي بِصَبِيٍّ فَبَالَ عَلَى نَوْبِهِ. فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ.

مُتَّفَقٌ عَلَيْهِ.

59/7. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

“Children would be brought to the Prophet ﷺ and he would pray for them. Once a young boy was brought to him who urinated on his garment. The Prophet ﷺ then called for some water and sprinkled it on it [the garment] but did not wash it.”

Agreed upon.

٨/٦٠. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ. فَمَا قَالَ لِي أَفٍّ وَلَا لِمَ صَنَعْتُ؟ وَلَا أَلَا صَنَعْتُ.

مُتَّفَقٌ عَلَيْهِ.

60/8. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“I served the Prophet ﷺ for ten years. Never did he say to me ‘fe,’ or ‘Why did you do such-and-such?’ or ‘Did you not do such-and-such?’”

⁵⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Da‘awāt* [The Supplications], Ch.: “Praying for Blessings for Children and Wiping their Heads,” 5:2338 §5994; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Taḥāra* [The Ritual Purification], Ch.: “The Legal Ruling on the Urine of Nursing Boy and How to Wash it, 1:237 §286; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:212 §25812; •al-Taḥāwī in *Sharḥ Ma‘ānī al-Āthār*, 1:93; •Ibn Rāḥawayh in *al-Musnad*, 2:116 §587; •al-Ḥumaydī in *al-Musnad*, 1:88 §164.

⁶⁰ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “Good character and generosity and miserliness which is disliked,” 5:2245 §5691; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Merits], Ch.: “The Prophet

Agreed upon.

٩/٦١. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي بِمَا أَعْلَمُ مِنْ شِدَّةٍ وَجِدِ أُمِّهِ مِنْ بُكَائِهِ. مُتَّفَقٌ عَلَيْهِ.

61/9. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘Indeed, I begin the prayer and wish to lengthen it, but I hear the crying of a young child and so I shorten my prayer, for I know the severe distress the mother feels due to his crying [because then the women too used to come to the mosque to offer prayers].’”

Agreed upon.

١٠/٦٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: جَاءَنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي. فَلَمْ تَحِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ فَحَدَّثَنِي فَقَالَ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

مُتَّفَقٌ عَلَيْهِ.

was most generous of people,” 4:1804 §2309; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:265 §13823; •al-Tirmidhī *al-Jānī‘ al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [Piety and familial integration], Ch.: “The Prophet’s Morality,” 4:368 §2015; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:152 §2893; •Abū Ya‘lā in *al-Musnad*, 6:104 §3367.

⁶¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: “On the One who Lightens his Prayer when Young Children Cry,” 1:250 §677; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “Commanding the Imams to Lighten the Prayer,” 1:343 §470; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:109 §12086; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 5:510 §2139; •Abū Ya‘lā in *al-Musnad*, 5:441 §3144; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3848, and in •*Shu‘ab al-Imān*, 7:477 §11054.

62/10. According to 'Ā'isha رضي الله عنها, the wife of the Prophet ﷺ,

"Once there came to me a woman begging with her two small daughters. I had nothing but a single date, so I gave it to her and she divided it between her daughters and then stood and left. Afterwards, the Prophet ﷺ came in and I told him about it. He said, 'Whosoever is tried with anything on account of these girls and treats them well, they will serve as a shield for him from the Hellfire.'"

Agreed upon.

١١/٦٣. عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه يَقُولُ: كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدَيَّ تَطِيَّشُ فِي الصَّحْفَةِ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا غُلَامُ، سَمَّ اللَّهُ وَكُلَّ يَمِينِكَ وَكُلَّ مِمَّا يَلِيكَ. فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.
مُتَّفَقٌ عَلَيْهِ.

63/11. According to 'Umar b. Abi Salama رضي الله عنه,

"I [remember when I] was a young boy in the house of Allah's

⁶² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Having Mercy Toward a Child and Hugging and Kissing Him," 5:2234 §5649, and in Bk.: *al-Zakāt* [The Zakat], Ch.: "Beware of the Hellfire, Even if with Part of a Date and a Small Amount of Charity," 2:514 §1352; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "On the Virtue of Kindness Toward Girls, 4:2027 §2629; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:87 §24616; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [On Piety and the Familial Integration], Ch.: "On what has been Narrated Concerning Expenditures on Daughters and Sisters," 4:319 §1915; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:201 §2939; •Abd al-Razzāq in *al-Muṣannaf*, 10:457 §19693; •Ibn Rāhawayh in *al-Musnad*, 3:976 §1695; •Abd b. Ḥumayd in *al-Musnad*, 1:429 §1473.

⁶³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Mentioning Allah's Name Over Food and Eating with the Right Hand," 5:2056 §§5061, 5063; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "On the Etiquette of Food and Drink and their Related Rulings," 3:1599 §2022; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:26; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Eating with the Right Hand," 2:1087 §3267; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:175 §6759, and in •*Amal al-Yawm wa al-*

Messenger ﷺ, and (while taking food) my hand would move from place to place around the food-dish. Allah's Messenger ﷺ said to me, 'Young man! Mention Allah's name, eat with your right hand, and eat from that which is closest to you.' Since then I have always followed these instructions when eating."

Agreed upon.

١٢/٦٤. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَّا النَّبِيُّ ﷺ بِقَدَحٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالْأَشْيَاخُ عَنْ يَسَارِهِ. فَقَالَ: يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاخُ؟ قَالَ: مَا كُنْتُ لِأَوْثَرِ بِفَضْلِي مِنْكَ أَحَدًا، يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ.

مُتَّفَقٌ عَلَيْهِ. قَالَ النَّوَوِيُّ: وَهَذَا الْغُلَامُ هُوَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

64/12. According to Sahl b. Sa'd رَضِيَ اللَّهُ عَنْهُ,

"Once a bowl was brought to the Prophet ﷺ and he drank from it (leaving for distribution amongst the Companions), and on his right side there was a young man who was the youngest of those present,

Layla, 1:259 §274; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:277 §4389.

⁶⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Musāqa wa al-shurb* [The Watering and Drink], Ch.: "On Drinks," 2:829 §2224, and in Ch.: "On the One who Sees that the Owner of a Watering Hole and Irrigation Channel has More Right to His Water," 2:834 §2237, and in Bk.: *al-Maḏālim wa al-ghaṣb* [On Oppression and Wrongful Seizure of Land], Ch.: "If Someone Give him Permission or Allows him without Specifying for How Long," 2:865 §2319, and in Bk.: *al-Hiba wa faḍliḥā wa al-taḥrīd 'alayhā* [On Gift-giving and its Virtues and its Encouragement], Ch.: "On Held and Withheld Gifts and Divided and Undivided Gifts," 2:920 §2464, and in Bk.: *al-Ashriba* [The Drinks], Ch.: "Should a Man Seek Permission from the one on his Right Regarding a Drink in order to Give it to the Eldest?" 5:2130 §5297; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "The Recommendation to pass Water or Milk or its like to the Right side of the One who Starts with it," 3:1604 §2030; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:333, 338 §§22875, 22918; •Mālik in *al-Muwatta'*: Bk.: *Ṣifa al-nabī* ﷺ [The Description of the Prophet ﷺ], Ch.: "The Sunna of Drinking and Passing it to the Right," 2:926 §1656; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:151 §5335; •al-Rabī' in *al-Musnad*, 1:149 §375; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 1:162.

and on his left were the elders. He said, 'Young man! Do you give me permission to give this to the elders first?' The young man replied, 'O Messenger of Allah! I am not about to prefer anyone to my bounty from you.' Upon this, the Apostle ﷺ gave it to him."

Agreed upon. According to al-Nawawī, "This young man was Ibn 'Abbās ؓ."

١٣/٦٥. عَنْ أَنَسٍ ؓ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا. وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ. قَالَ: أَحْسِبُهُ فَطِيمًا. وَكَانَ إِذَا جَاءَ، قَالَ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟ نَغْرٌ كَانَ يَلْعَبُ بِهِ. فَرَبَّمَا حَصَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيَكْنُسُ وَيَنْصَحُ ثُمَّ يَقُومُ وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا. مُتَّفَقٌ عَلَيْهِ.

65/13. According to Anas ؓ,

"The Prophet ﷺ has the best character of all the people. I had a brother nicknamed Abū 'Umayr (whom I recall was weaned). When the Prophet ﷺ came, he would say, 'O Abū 'Umayr! What did the little bird do?' It was a bird with which he used to play. [The bird had died and he used to mention it to console the child]. Sometimes prayer time would approach, while he was in our house, and he would order the floor-spread to be swept and dusted and then he would stand up and lead us in prayer with us behind him."

⁶⁵ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Giving an Agnomen [*kunya*] to a Child and Man without a Child," 5:2291 §5850; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ādab* [The Good Manners], Ch.: "The Recommendation to Rub a Newborn's Palate with a Date after his Birth, and Taking him to a Righteous Person to Perform it," 3:1692 §2150; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:119, 171 §§12220, 12776; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "What has been Reported on a Childless Man taking an Agnomen [*kunya*]," 4:293 §4969; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "What has been Narrated Concerning Prayer on a Floor-spread, 2:154 §333; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Joking," 2:1226 §3720; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 6:82 §2308.

Agreed upon.

١٤/٦٦. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ إِلَى جَنْبِهِ. وَهُوَ يَقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ: إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

66/14. According to Abū Bakra رَضِيَ اللَّهُ عَنْهُ,

“I once saw Allah’s Messenger ﷺ standing upon the pulpit with Hasan b. ‘Alī رَضِيَ اللَّهُ عَنْهُ to his side. He would turn to the people and then turn to him and say, ‘This son of mine is a *sayyid* [chief], and perhaps Allah will bring reconciliation between the two mighty groups of the Muslims through him.’”

Reported by al- Bukhārī, Aḥmad and al-Nasā’ī.

١٥/٦٧. عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخْذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخْذِهِ الْأُخْرَى، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: االلَّهُمَّ، ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ جَبَّانَ.

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ: االلَّهُمَّ، أَحِبَّهُمَا فَإِنِّي أُحِبُّهُمَا.

⁶⁶ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣulḥ* [The Peace Treaties], Ch.: “On the Prophet’s ﷺ Saying to Hasan b. ‘Alī, ‘This Son of Mine is a Sayyid [Chief],” 2:962 §2557; •al-Nasā’ī *al-Sunan*: Bk.: *al-Jumu’a* [The Friday Prayer], Ch.: “On the Imam Addressing his Congregation While on the Pulpit,” 3:107 §1410; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:37 §20408, and *Faḍā’il al-Ṣaḥāba*, 2:785 §1460; •Ibn ‘Asākir in *Tārīkh Dimashq*, 13:232.

67/15. According to Usāma b. Zayd رضي الله عنه,

"Allah's Messenger ﷺ used to take me and sit me on his thigh and Hasan on his other thigh, then he would embrace us both and pray, saying, 'O Allah! Have mercy upon them, for indeed I have mercy upon them.'"

Reported by al-Bukhārī, Aḥmad, al-Nasā'ī and Ibn Ḥibbān. Al-Nasā'ī's report reads, "O Allah! Love these two, for surely I love them!"

١٦/٦٨. عَنْ أَبِي قَتَادَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

68/16. According to Abū Qatāda رضي الله عنه,

"The Prophet ﷺ said, 'Indeed, I stand in prayer wishing to lengthen it, but I hear the crying of a young child so I shorten it for fear of distressing its mother.'"

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasā'ī.

١٧/٦٩. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْحَقِيقَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

⁶⁷ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Placing a Young Child on One's Thigh," 5:2236 §5657; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:205 §21835; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:53 §8184; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:415 §6961; •Ibn 'Asākir in *Tārīkh Dimashq*, 8:53; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 4:62.

⁶⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "On the One who Lightens his Prayer when Young Children Cry," 1:250 §675, and Ch.: "On Women Going to the Mosques at Nighttime and Darkness," 1:296 §830; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:305 §22655; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Lightening the Prayer due to an Unforeseen Happening," 1:209 §789; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Imāma* [The Imamate], Ch.: "What is due upon the Imam in Lightening the Prayer," 2:95 §825, and in •*al-Sunan al-Kubrā*, 1:290 §899; •Ibn Abī Shayba in *al-Muṣannaf*, 1:407 §3678; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:118 §5063.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى.

69/17. According to Anas ؓ,

“Allah’s Messenger ﷺ would lead the prayer and hear a young child crying, so he would recite a lighter or shorter chapter [of the Qur’ān].”

Reported by Muslim, Aḥmad and Abū Ya’lā.

١٨/٧٠. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

70/18. According to Anas ؓ,

“The Prophet ﷺ said, ‘Whoever cares for two young girls until they both reach the age of maturity, I will arrive on the Day of Resurrection with him like this,’ and then the Prophet ﷺ joined his fingers together.”

Reported by Muslim, al-Tirmidhī and Ibn Abī Shayba. According to al-Tirmidhī, “This is a fine tradition.” According to al-Ḥākim, “This tradition has an authentic chain.”

⁶⁹ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:342 §470; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:106 §12609; •Abū Ya’lā in *al-Musnad*, 6:109 §3376; •Abū ‘Awāna in *al-Musnad*, 1:422 §1563; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3847.

⁷⁰ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣila wa al-ādāb* [On the Familial Integration and Good Manners], Ch.: “The Virtue of Kindness Toward Daughters,” 4:2027 §2631; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Expenditures on Daughters and Sisters,” 4:319 §1914; •al-Bukhārī in *al-Adab al-Mufrad*, 308 §894; •Ibn Abī Shayba in *al-Muṣannaf*, 5:222 §25439; •al-Ḥākim in *al-Mustadrak*, 4:196 §7350; •al-Ṭabarānī in *al-Mu’jam al-awsat*, 1:176 §557; •al-Bayhaqī in *Shu’ab al-īmān*, 6:404 §8674.

١٩/٧١. عَنْ أَبِي بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَطِّبُنَا إِذَا جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ. يَمْشِيَانِ وَيَعْثِرَانِ. فَتَزَلُ رَسُولُ اللَّهِ ﷺ مِنَ الْمَنَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ. ثُمَّ قَالَ: صَدَقَ اللَّهُ: ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾. فَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْثِرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

71/19. According to Abū Burayda رَضِيَ اللَّهُ عَنْهُ,

“Once, when Allah’s Messenger ﷺ was addressing us, Hasan and Husayn رضي الله عنهما came. Wearing red shirts, they were walking and stumbling [as they were toddlers], so Allah’s Messenger ﷺ descended from the pulpit, picked them up, and placed them in front of him. Then he said, ‘Allah spoke the truth, *Indeed, your wealth and children are a tribulation*’ [Q.64:15]. As I looked at these two young children walking and stumbling, I could no longer bear it, and so I stopped talking and picked them up.”

Reported by Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

According to al-Tirmidhī, “This is a fine tradition.”

٢٠/٧٢. عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا.

⁷¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:345; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On the Imam Interrupting the Oratory Due to an Unforeseen Happening,” 1:290 §1109; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Exemplary Qualities of Ḥasan and Ḥusayn رضي الله عنهما,” 5:658 §3774; •al-Nasā’ī in *al-Sunan*: Bk.: *Ṣalāh al-ʿīdayn* [The Two Eid Prayers], Ch.: “On the Imam Descending from the Pulpit Before He Completes His Oratory,” 3:192 §1585; •Ibn Mājah in *al-Sunan*: Bk.: *al-Libās* [The Clothing], Ch.: “On Men Wearing Red Garments,” 2:1190 §3600; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:355 §1456; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:403 §6039; •Ibn Abī Shayba in *al-Muṣannaf*, 6:379 §32189; •al-Ḥākim in *al-Mustadrak*, 1:424 §1059; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:218 §5610.

وَفِي رِوَايَةٍ: وَيَعْرِفُ حَقَّ كِبَرِنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالبُخَارِيُّ فِي الْأَدَبِ.

72/20. ‘Amr b. Shu‘ayb reported from his father, on the authority of his grandfather ﷺ:

“Allah’s Messenger ﷺ said, ‘The one who does not show mercy to our young nor respect our elders is not from us.’” According to another report, “And nor acknowledges the rights of our elders.”

Reported by Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab [al-mufrad]*.

٢١/٧٣. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كِبَرَنَا وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ وَالبَرَاءُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

73/21. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“Allah’s Messenger ﷺ said, ‘He who does not show mercy to our young, respect our elders, and enjoin the good and forbid the evil is not from us.’”

⁷² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:207 §6935; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Prophetic Practice], Ch.: “On Mercy,” 4:286 §4943; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Mercy Toward Young Children,” 4:322 §1920; •al-Bukhārī in *al-Āḍab al-mufrad*, 130 §355; •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:214 §25359; •al-Ḥākim in *al-Mustadrak*, 4:197 §7353; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:308 §8154.

⁷³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:257 §2329; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Mercy Toward Young Children,” 4:322 §1921; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:203 §458; •al-Bazzār in *al-Musnad*, 7:158 §2718; •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 5:107 §4812 and in *al-Muʿjam al-kabīr*, 11:449 §12276.

Reported by Aḥmad, al-Tirmidhī, Ibn Hibbān and al-Bazzār.
According to al-Tirmidhī, "This is a fine tradition."

٢٢ / ٧٤. عَنْ أَبِي أَيُّوبَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ
وَوَلَدِهَا، فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْدَّارَقُطْنِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ
حَسَنٌ.

74/22. According to Abū Ayyūb رضي الله عنه,

"I heard Allah's Messenger ﷺ say, 'Whoever separates a mother from her child, Allah will separate him from his loved ones on the Day of Resurrection.'

Reported by al-Tirmidhī, al-Dārimī and al-Dāraqutnī. According to al-Tirmidhī, "This is a fine tradition."

٢٣ / ٧٥. عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رضي الله عنه أَنَّهُ قَالَ: أَنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِنَا وَأَنَا صَبِيٌّ.
قَالَ: فَذَهَبْتُ أَخْرُجُ لِأَلْعَبَ، فَقَالَتْ أُمِّي: يَا عَبْدَ اللَّهِ، تَعَالَ أُعْطِكَ. فَقَالَ لَهَا رَسُولُ
اللَّهِ ﷺ: وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ؟ قَالَتْ: أُعْطِيهِ تَمْرًا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّكَ
لَوْ لَمْ تَفْعَلِي، كُتِبَتْ عَلَيْكَ كَذِبَةٌ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

75/23. According to 'Abd Allāh b. 'Āmir رضي الله عنه,

"Allah's Messenger ﷺ came to our house when I was a young boy. As I went out to play, my mother called me, 'O 'Abd Allāh! Come here

⁷⁴ Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Buyū'* [The Sales], Ch.: "The Undesirability of Separating two Brothers or a Mother from Her Child in Sales [of Slaves]," 3:580 §1283; •al-Dārimī in *al-Sunan*, 2:299 §2479; •al-Dāraqutnī in *al-Sunan*, 3:67 §256.

⁷⁵ Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 3:447 §15740; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On the Severe

and I will give you something.’ Allah’s Messenger ﷺ asked her, ‘What did you intend to give him?’ She replied, ‘I will give him a date.’ Allah’s Messenger ﷺ then said, ‘If you did not give him [something], it would have been recorded against you as a lie.’”

Reported by Aḥmad, Abū Dāwūd and Ibn Abī Shayba.

٢٤ / ٧٦. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا عَلَى ظَهْرِهِ. فَإِذَا أَرَادُوا أَنْ يَمْنَعُوهُمَا، أَشَارَ إِلَيْهِمْ أَنْ دَعُوهُمَا. فَلَمَّا صَلَّى، وَضَعَهُمَا فِي حَجْرِهِ.

رَوَاهُ النَّسَائِيُّ وَابْنُ خُرَيْمَةَ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى. وَقَالَ الْهَيْثَمِيُّ: رَجُلٌ أَبِي يَعْلَى ثِقَاتٌ.

76/24. According to ‘Abd Allāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ,

“[Sometimes] when the Prophet ﷺ would pray and go into prostration, Ḥasan and Ḥusayn would climb on his back. When the people would intend to stop them, the Prophet would indicate for the two to be left alone. After he would finish his prayer, he would take them and sit them in his lap.”

Reported by al-Nasā’ī, Ibn Khuzayma, Ibn Abī Shayba and Abū Ya‘lā. According to al-Haythamī, “Abū Ya‘lā’s sources are reliable.”

Condemnation of Lying,” 4:298 §4991; •Ibn Abī Shayba in *al-Muṣannaf*, 5:236 §25609; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:198 §20629, as well as *Shu‘ab al-Īmān*, 4:210 §4822; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:483 §466; •al-Mundhiri in *al-Targhib wa al-Tarhīb*, 3:370 §4467.

⁷⁶ Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Virtues of Ḥasan and Ḥusayn,” 5:50 §8170; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:48 §887; •Ibn Abī Shayba in *al-Muṣannaf*, 6:378 §32174; •al-Bazzār in *al-Musnad*, 5:226 §1834; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:426 §6970; •Abū Ya‘lā in *al-Musnad*, 8:434 §5017; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 3:47 §2644; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:552 §2233 and *Majma‘ al-Zawā‘id*, 9:179.

٢٥ / ٧٧. عَنْ يَعْلَى بْنِ مَرَّةٍ رضي الله عنه قَالَ: أَتَيْتُ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ، فَإِذَا حُسَيْنٌ رضي الله عنه يَلْعَبُ فِي السَّكَّةِ. قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ، فَجَعَلَ الْغُلَامُ يَفْرُ هَاهُنَا وَهَاهُنَا. وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ وَالْأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ. وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ. أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا. حُسَيْنٌ سَبْطٌ مِنَ الْأَسْبَاطِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ وَابْنُ خَبَّازٍ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ:
هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

77/25. According to Ya'la b. Murra رضي الله عنه,

"Once when the Companions went with the Prophet to attend a feast to which they invited him, suddenly, [they found] Husayn رضي الله عنه playing in the street. The Prophet ﷺ then came in front of the people and outstretched his hands and the young boy began to run here and there. The Prophet was causing Husayn to laugh, so much that he [Husayn] placed one hand under his chin and the other on his head and kissed him. The Prophet ﷺ said, 'Husayn is from me and I am from Husayn. Allah loves the one who loves Husayn. Husayn is one of my (distinguished) descendants."

Reported by Ahmad, Ibn Mājah, Ibn Hibbān and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Hākim, "This tradition has an authentic chain."

٢٦ / ٧٨. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُ الْأَنْصَارَ فَيَسْلِمُ عَلَى صِبْيَانِهِمْ،

⁷⁷ Set forth by •Ahmad b. Hanbal in *al-Musnad*, 4:172 §17597; •Ibn Mājah in the introduction to *al-Sunan*, section, "The Virtue of Hasan and Husayn, the Two Sons of 'Alī b. Abī Tālib رضي الله عنه," 1:51 §144; •al-Bukhārī in *al-Adab al-Mufrad*, 133 §364; •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:380 §32196; •Ibn Hibbān in *al-Sahīh*, 15:427-428 §6971; •al-Hākim in *al-Mustadrak*, 3:194 §4820; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 3:33 §2589; •al-Haythamī in *Mawārid al-Zam'ān*, 1:554 §2240.

وَيَمْسَحُ بِرُؤُوسِهِمْ وَيَدْعُو لَهُمْ.

رَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَأَبُو نُعَيْمٍ وَالبَغَوِيُّ.

78/26. According to Anas ؓ,

“Allah’s Messenger ﷺ used to visit the *Anṣār* and greet their young children and rub their heads and pray for them.”

Reported by al-Nasā’ī, Ibn Ḥibbān, Abū Nu‘aym and al-Baghawī.

٢٧/٧٩. عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ ؓ قَالَ: كُنَّا فِي غَزَاةٍ فَأَصَبْنَا ظَفَرًا وَقَتَلْنَا مِنَ الْمُشْرِكِينَ حَتَّى بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِّيَّةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: مَا بَالُ أَقْوَامٍ بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِّيَّةَ؟ أَلَا لَا تُقْتَلُنْ ذَّرِيَّةً! أَلَا لَا تُقْتَلُنْ ذَّرِيَّةً! قِيلَ: لَمْ، يَا رَسُولَ اللَّهِ. أَلَيْسَ هُمْ أَوْلَادُ الْمُشْرِكِينَ؟ قَالَ: أَوْ لَيْسَ خِيَارُكُمْ أَوْلَادَ الْمُشْرِكِينَ؟

وَفِي رِوَايَةٍ زَادَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُمْ أَبْنَاءُ الْمُشْرِكِينَ. فَقَالَ: خِيَارُكُمْ أَبْنَاءُ الْمُشْرِكِينَ. أَلَا، لَا تُقْتَلُ الذَّرِّيَّةُ. كُلُّ نَسَمَةٍ تُولَدُ عَلَى الْفِطْرَةِ، حَتَّى يُعَرِّبَ عَنْهَا لِسَانُهَا، فَأَبْوَاهَا يَهُودَانِهَا وَيُنَصِّرَانِهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادٍ، وَبَعْضُ أَسَانِيدِ أَحْمَدَ رِجَالُهُ رِجَالُ الصَّحِيحِ.

⁷⁸ Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Children of the Anṣār ؓ,” 5:92 §8349; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:205–206 §459; •Abū Nu‘aym in *Ḥilya al-Awliya’*, 6:291; •al-Baghawī in *Sharḥ al-Sunna*, 12:224; •al-Maqdisi in *al-Aḥādīth al-Mukhtāra*, 4:425 §1603.

79/27. According to al-Aswad b. Sariؓ,

"We were once in a battle and gained the upper hand and killed many of the pagans, including some children. The news of this reached the Prophet ﷺ and he said, 'What is the matter with some people that they went so far as to kill children? Beware! Do not kill children at all! Beware! Do not kill children at all!' Someone asked, 'Why, O Messenger of Allah? Are they not the children of the pagans?' He replied, 'Are the best among you not from the children of pagans?'"

Another report reads, "A man said, 'O Messenger of Allah! They are only the children of the pagans.' He replied, 'The best of you are the children of pagans! Beware! Children should not be killed. Every person is born with the primordial disposition [*fiṭra*] until he articulates it with his tongue; it is his parents who make him a Jew or a Christian.'"

Reported by Aḥmad, al-Nasā'ī, al-Dārimī and Ibn Abī Shayba. According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [al-Bukhārī and Muslim]." According to al-Haythamī, "This was reported by Aḥmad with various chains. Some sources of Aḥmad's chains are authentic."

٢٨/٨٠. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَجَاءَ ابْنٌ لَهُ فَقَبَّلَهُ وَأَجْلَسَهُ عَلَى فَخِذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنْبِهِ. قَالَ: فَهَلَا عَدَلْتُ بَيْنَهُمَا.
رَوَاهُ الطَّحَاوِيُّ وَتَمَامُ الرَّازِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْهَيْثَمِيُّ: وَرَجَالُهُ ثِقَاتٌ.

80/28. According to Anasؓ,

"There was once a man with Allah's Messenger ﷺ and one of his

⁷⁹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:435 §15626–15627 and 4:24 §16342; •al-Nasā'ī in *al-Sunan al-Kubrā*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: "The Prohibition of Killing the Children of the Pagans," 5:184 §8616; •al-Dārimī in *al-Sunan*, 2:294 §2463; •Ibn Abī Shayba in *al-Muṣannaf*, 6:484 §33131; •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:341 §132; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 2:375 §1160; •al-Ḥākim in *al-Mustadrak*, 2:133–134 §2566–2567; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 1:284; 5829 al-Bayhaqī in *al-Sunan al-Kubrā*, 9:77 §17868; •Abū Nu'aym in *Ḥilyat al-Awliyā'*, 8:263.

⁸⁰ Set forth by •al-Ṭahāwī in *Sharḥ ma'ānī al-Āthār*, 4:89; •Tamām al-Rāzī

sons came, so he kissed him and sat him on his lap. Then one of his daughters came and he sat her to his side. Allah's Messenger ﷺ said, 'Why did you not treat them equally?'"

Reported by al-Ṭaḥāwī, Tamām al-Rāzī and al-Bayhaqī.
According to al-Haythamī, "Its sources are reliable."

٢٩/٨١. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ بِبَعْضِ الْمَدِينَةِ، فَإِذَا هُوَ بِجَوَارٍ
يَضْرِبْنَ بِدُفِّهِنَّ وَيَتَغَنْنَ وَيَقُلْنَ:

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ
يَا حَبْدَا مُحَمَّدٍ مِنْ جَارٍ

فَقَالَ النَّبِيُّ ﷺ: يَعْلَمُ اللَّهُ إِنِّي لَأُحِبُّنَّ.

رَوَاهُ ابْنُ مَاجَهَ وَأَبُو يَعْلَى.

وَفِي رِوَايَةٍ أَبِي يَعْلَى: فَقَالَ النَّبِيُّ ﷺ: اَللّٰهُمَّ، بَارِكْ فِيْهِنَّ.

81/29. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"Once the Prophet ﷺ passed through one of the neighbourhoods of Medina and came upon some maid-servants who were playing the leather drum [*daff*] and singing:

We are the maid servants of Banū Najjār

Ah! What a wonderful neighbour is Muhammad!

in *al-Fawā'id*, 2:237 §1616; •al-Bayhaqī in *Shu'ab al-Imān*, 6:410 §8700 and 7:468 §11022; •Ibn 'Asākir in *Tārīkh Dimashq*, 13:396; •al-Haythamī in *Majma' al-Zawā'id*, 8:156.

⁸¹ Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Singing the Playing the Leather Drum [*daff*]," 1:612 §1899; •Abū Ya'la in *al-Musnad*, 6:134 §3409; •Abū Nu'aym in *Hilya al-Awliyā'*, 3:120; •al-Maqdisī in *Aḥādīth al-Shi'r*, 1:75 §26; •al-Haythamī in *Majma' al-Zawā'id*, 10:42; •Ibn al-Sunnī in *ʿAmal al-Yawm wa al-Layla*, 190 §229; and cited by •al-ʿAsqalānī in *Fath al-Bārī*, 7:261.

Upon hearing this, the Prophet ﷺ said, 'Certainly, Allah knows that I love you.'

Reported by Ibn Mājah and Abū Ya'la. Abū Ya'la's report reads, "The Prophet ﷺ said, 'O Allah! Bless them.'"

٣٠ / ٨٢. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ عَلَى ظَهْرِهِ وَعَلَى عُنُقِهِ. فَيَرْفَعُ رَسُولُ اللَّهِ ﷺ رَفْعًا رَفِيقًا لَيْسَ لَا يُصْرَعُ. قَالَ: فَعَلَّ ذَلِكَ غَيْرَ مَرَّةٍ. فَلَمَّا قَضَى صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ صَنَعْتَ بِالْحَسَنِ شَيْئًا مَا رَأَيْنَاكَ صَنَعْتَهُ. قَالَ: إِنَّهُ رِيحَاتِي مِنَ الدُّنْيَا وَإِنَّ ابْنِي هَذَا سَيِّدٌ، وَعَسَى اللَّهُ تَبَارَكَ وَتَعَالَى أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ.

رَوَاهُ أَحْمَدُ وَالْبَزَّازُ وَابْنُ حِبَّانَ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُ أَحْمَدَ رَجَالُ الصَّحِيحِ
غَيْرِ مُبَارَكِ بْنِ فُضَالَةَ وَقَدْ وَثَّقَ.

82/30. According to Abū Bakra رَضِيَ اللَّهُ عَنْهُ,

"On more than one occasion, in the course of prayer, Allah's Messenger ﷺ went into prostration and Ḥasan climbed on his back and neck. So Allah's Messenger ﷺ would get up gently fearing that Ḥasan might not fall down. After he finished his prayer, the Companions رَضِيَ اللَّهُ عَنْهُمْ said, 'O Messenger of Allah! We saw you do something with Ḥasan that we have not seen you do before.' He replied, 'He is my sweet basil [*rayhāna*] in this life. This son of mine is a liege lord [*sayyid*], and perhaps Allah—the Blessed and Exalted—will bring peace between two parties of the Muslims [through him]."

Reported by Aḥmad, al-Bazzār and Ibn Ḥibbān. According to al-Haythamī, "The sources of Aḥmad are authentic, excluding Mubārak b. Fuḍāla, who was declared reliable."

⁸² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:51, 49, and 44 §§§20535, 20517, 20466; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:418–419 §6964; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:34 §2591; •al-Bazzār in *al-Musnad*, 9:111 §3657; •al-Haythamī in *Majma' al-Zawā'id*, 9:175.

٨٣ / ٣١. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ. فَمَا أَمَرَنِي بِأَمْرٍ فَتَوَانَيْتُ عَنْهُ أَوْ ضَيَعْتُهُ فَلَا مَتَّبِعِي. فَإِنْ لَأَمَنِي أَحَدٌ مِنْ أَهْلِ بَيْتِهِ إِلَّا قَالَ: دَعُوهُ فَلَوْ قُدِّرَ — أَوْ قَالَ: لَوْ قُضِيَ — أَنْ يَكُونَ كَانَ.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي عَاصِمٍ.

83/31. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“I served the Prophet ﷺ for ten years. If I ever fell short of anything he ordered me, he would never rebuke me, and if anyone from his household rebuked me, he would say, ‘Leave him be, for if it was decreed that it will come to pass,’ or, ‘if it was preordained to be so, it will.’”

Reported by Aḥmad and Ibn Abī ‘Āsim.

٨٤ / ٣٢. عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعَلَى صَدْرِهِ أَوْ بَطْنِهِ الْحَسَنُ أَوْ الْحُسَيْنُ. قَالَ: قَرَأْتُ بَوْلَهُ أَسَارِيعَ. فَقُمْنَا إِلَيْهِ، فَقَالَ: دَعُوا ابْنِي. لَا تُفْرِغُوهُ حَتَّى يَقْضِيَ بَوْلَهُ. ثُمَّ أَتْبَعَهُ الْمَاءَ، ثُمَّ قَامَ فَدَخَلَ بَيْتَ تَمْرِ الصَّدَقَةِ وَدَخَلَ مَعَهُ الْعُلَامُ. فَأَخَذَ تَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَاسْتَخْرَجَهَا النَّبِيُّ ﷺ وَقَالَ: إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ ثِقَاتٌ.

84/32. According to Abū Laylā رَضِيَ اللَّهُ عَنْهُ,

“I was with Allah’s Messenger ﷺ and Ḥasan or Ḥusayn [he was unsure] was resting on his chest or abdomen. Suddenly, I saw his [Ḥasan’s or Ḥusayn’s] urine coming out [of his garment]. We stood up and the Prophet said, ‘Leave my son. Let him finish urinating and do not frighten him. Then the Prophet cleansed him with water and

⁸³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:231 §13442; •Ibn Abī ‘Āsim in *al-Sunna*, 1:157 §355; •Ibn ‘Asākir in *Tārīkh Dimashq*, 50:65.

⁸⁴ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:348 §19082; •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 7:77 §6423; •al-Haythamī in *Majma‘ al-Zawā’id*, 1:284.

took him to the storehouse of dates used for charity. When inside, he [Hasan or Ḥusayn] took a date and put it in his mouth, and the Prophet ﷺ took it out and said, 'Charity is unlawful for us.'

Reported by Aḥmad and al-Ṭabarānī. Al-Haythamī said, "Its sources are reliable."